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FOR THE GOSPEL MESSENGER.

THIRD SUNDAY AFTER EASTER.

John xvi., 16, 22.—“A little while, and ye shall not see me, and again, a little while, and ye shall see me, because I go to the Father. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you,”

These words refer to the death and resurrection of our blessed Lord. When He said, “a little while, and ye shall not see me, and again, a little while, and ye shall see Me, because I go to the Father,” it appears that His disciples did not *understand* him, and they inquired among themselves what His meaning could be. And here we may remark an evidence of our Lord’s *divine* nature. He knew what was passing in their *minds*. That the power of discerning the thoughts may be *delegated* to a mortal even as the power of working miracles has been, will not be questioned; but I know of no instance in which this power has been delegated. It seems to have been reserved to the Divinity exclusively. There is not a thought in the mind, but God knoweth it altogether, and when we find our Lord Jesus Christ exercising this divine prerogative, as He did on several occasions, we are naturally reminded of His equality with the Father. He does not explain His declaration, “a little while, &c.”—but leaves them to discover what He meant by proceeding to speak of the manner in which His beloved friends would be affected by His death and resurrection. “Ye shall weep and lament.” How could it be otherwise? Even the giddy mass followed Him on His march to Calvary, bewailing and lamenting Him as they went, and it was then that the compassionate sufferer perceiving their emotions, said, “weep not for Me, but weep for yourselves and for your children.” But there was a large number of persons, the Priests, the Rulers, and the Jewish people in general, who *exulted* in His destruction. They thought that His influence threatened the subversion of their power. They thought that they had done God service, in signally punishing one whom they pronounced to be a blasphemer. They thought that they had silenced His reproaches for ever, and relieved themselves effectually from the *example* of spotless virtue which had so grievously mortified their vanity and self-love; and therefore the world (as our Lord expresses it) would rejoice on the occasion of His death. “But the triumphing of the wicked is short, and the joy of the hypocrite but for a moment.” The sorrow of the faithful, our Lord tells them, shall be turned into joy. And so it was in a memorable manner. It lasted only a little while. Death held Him under his sceptre but a short time, scarcely

more than forty hours. And what lively joy succeeded to those dark hours, on the bright morning of the resurrection. The Disciples recovered *their friend*. They perceived that their faith was founded on a rock. They were assured of their own final victory, and that of their beloved ones, whether yet in the land of the living, or already in the great congregation of the dead, over death and the grave. They realized the very consoling truth that all the departed in the Lord shall in due season be re-united, never again to be separated. Their joy, on the occasion of this second birth of their beloved Master, His birth to a state of being, over which the grave had no power, was tender and intense, and is affectingly compared to that of the newly made mother, forgetful of the past, and filled with unutterable emotions *in the prospect* before her. Their heart rejoiced, for the Son of man was again born into the world. It was a joy which men could neither give or take away. It was a fountain opened by God Himself, everlasting as its author, with which no source of earthly joy is worthy to be compared. It is invaluable, as are all the blessings of a spiritual and eternal nature. Such is a brief commentary on this portion of the Gospel, and we may remark upon it, in the first place, that in general, the predictions of our Lord were uttered in terms which were not intelligible *at the time*. Had He spoken more plainly, it might have been said that the fulfillment was brought about by interested persons. But we find that, as in this instance, the Disciples did not understand His allusion until the event had taken place, when it was scarcely possible to have been longer in doubt respecting it. When our Lord said, "destroy this temple, and in three days I will raise it up," the Jews naturally thought He alluded to the building in which He then was. But when He rose from the dead on the third day, it was readily perceived that he had alluded to the temple of His *body*. And so, as it respects the predictions in our text. After the resurrection, the Disciples would no longer say among themselves, what is this that he saith unto us. They then were sure that, "a little while, and ye shall *not* see Me," had reference to His approaching death, and "a little while, and ye shall see Me," to his recovery to life, after the very short space of one day, and a small part of two other days. It must be a source of gratification to all Christians to recollect that their Lord distinctly *foresaw* that a painful death would be the consequence of His course of conduct, and yet He persevered in that course on which the welfare of man had induced Him to enter. His unexampled sufferings came not on Him *unexpectedly*; and yet He did nothing to avert them, or to shelter Himself from a storm, by encountering which, He knew the most important results would be secured. His chief anxiety is *for* His disciples, that *they* might *not be overwhelmed* by the events about to befall *Him*, and therefore He says for their comfort, that in a little while they should see Him again; that their sorrow would speedily be turned into joy; and their joy of the liveliest character, and such as man could not disturb, and *without end*.

In the second place, we may remark, that the believer in every age, when his mind recurs to the death and resurrection of our Lord, naturally participates in the now painful and then gratifying emotions of the early disciples. The death of the Lord was occasioned by sin, of

which all men are guilty. That death was the price, without which no man can be saved. It was inflicted by human creatures whom He came to save, to whom He was never otherwise than kind and generous. The murder of this innocent Being, to whom human nature was so largely indebted, is a deed, the disgrace of which, time will never efface. That man should have been guilty of such monstrous injustice, and base ingratitude, would not have been deemed possible, but for the dreadful example in the present instance. Whether we advert therefore to the *instruments* of our Lord's death, viz: our fellow-men, to the *cause* of it, our transgressions, or to the relation in which He stands to us of a constant friend and most disinterested benefactor, it is natural to expect that whenever our minds are turned to that event, the utmost sorrow should be instantly awakened, and therefore it is, that though the Lord's Supper be indeed a feast of *thanksgiving*; yet, when he remembers his Saviour's sufferings, and we must add his own sins, the Christian rejoices *with trembling*, and his gratitude is mingled with self-abasement. But sorrow is effectually moderated by the delightful reflections, that our blessed Lord has triumphed over death, is forever emancipated from the grave, that by His cross and passion, there has been purchased for us peace in life, hope in death, and hereafter an inheritance of endless and ineffable felicity and glory. The resurrection of our Lord is the corner stone of His complete triumph over all His enemies, visible and invisible. It is the broad seal of heaven stamped upon the religion which we profess. It is the infallible pledge, that His great and precious promises will be ratified, and that He is as able as He is willing, to do for us exceeding abundantly more than we can ask for, or think of. It is an entirely satisfactory assurance that *our* own bodies shall be raised from the grave; never again to see corruption agreeably to His promise—"I am the resurrection and the life, he that believeth in Me, though he were dead, yet shall he live." Finally, it plants in the bosom of friendship the consoling hope of the *re-union* of those who on earth have taken sweet council together, and walked to the house of God in company, as was intimated by David, "I shall go to *Him*, but He shall not return to me." And more plainly by St. Paul, "Jesus died and rose again, even so them also which sleep in Jesus, will God bring with Him;" and by our blessed Lord Himself—"They shall sit down with *Abraham, and Isaac, and Jacob*, in the kingdom of heaven": an event, in which our great Benefactor, the Redeemer of our souls, was so deeply interested: an event, which secures to us such invaluable privileges, awakens such glorious hopes, and secures for us the inheritance of heaven; with which are connected so many delightful associations, cannot but move the heart of every true Christian, in a degree altogether peculiar. The claims of pious gratitude cannot be resisted by such a heart, and its joy must take a high flight beyond the reach of any earthly occurrence. Truly it is a joy which no man can take away. With this transport of the early disciples, the believer is in an especial manner affected at the *Easter season*, not only because his mind is then occupied with the event of the resurrection, but because by the admirable arrangement of the Church, he has been recently conducted to all the scenes of our Lord's bitter *sufferings*. He has been meditating on the

transactions in the garden ; on the ascent to Olivet ; on the hill of Calvary ; and among the twelve Apostles, while their Lord lay in the grave. He has partaken by the natural power of sympathy, of *their* sorrows and their fears. When he comes to meditate on the resurrection, his joy is quickened as theirs was, by the effect of a sudden and remarkable *contrast*. The light appears more brilliant by reason of the darkness which it has just driven away—and when sorrow is turned into joy—when the one emotion immediately precedes the other, the effect of the latter must of course be proportionably increased.

In the third place, we may remark, that the prophecy in our text, in its most extensive sense, finds its accomplishment in the present and future life of all sincere Christians. They *now* have sorrow. In *this* world, (their Lord has taught them to expect it,) they must have tribulation. Sorrow is the penalty of sin, and there is no man that sinneth not. The *everlasting* penalty of sin is removed from believers, in virtue of the atonement by our Lord Jesus Christ ; but neither Scripture or observation authorize the hope that the *present* penalty although it be mitigated, will ever be entirely avoided by any transgressor. If the Christian should escape all the troubles that arise “from *without*, from “losses and disappointments, and pains of body and mind, how, (asks “the wise and pious Stanhope,) shall he escape those too just uneasinesses that arise from *within* ? Let the returning Prodigal say, what “agonies of conscience ; what reproaches ; what terrors ; what zeal ; “what prayers ; what careful tears ; what tedious conflicts sin had “cost them. They, whose early principles and pious education have “saved the trouble of a thorough change, have yet the flesh, and its “affections to crucify. And can there be a crucifixion without torment ? can a right hand be cut off without smart ? or a right eye be “plucked out, and the party never feel it ? No, sure. So long as there “are injuries and misfortunes *without*, and lust and frailties *within*, and “hazards from both ; so long, in a greater or less degree, may every “one most truly apply to himself, what our Lord here hath said to “His disciples, “and ye *now*, therefore, have sorrow.” Indeed, the repentance and faith necessary to their final salvation, are in the economy of divine grace, cultivated in the soul by the *instrumentality of sorrow*, for “whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.” By sorrow, they are instructed to leave off their transgressions, to supply their deficiencies, to perceive the true value, or rather comparative worthlessness of temporal good, and to follow after those things which are congenial to their superior nature, and recommended to them by their Divine Governor.

By *sorrow*, the character is purified, ennobled, turned from earthly pursuits, and made meet for the society in heaven. As it is thus useful, thus necessary, to the sinner, if he is wise, he would not wish to escape it. On the contrary, he cannot but regard it, as it has been well called, a blessing in disguise. Such was the judgment of the excellent David—“It is good for me that I have been afflicted, that *I might learn thy statutes*.” Similar was the decision of holy Paul—“We glory in tribulations also ; knowing that tribulation worketh patience, and patience, experience ; and experience, hope.” But the sorrows of the Christian are only *for a time*. They will last, at the longest,

only while he is in the body. Soon, yes, as soon as death cometh, which is at the door, it shall be turned into joy. "Heaviness may endure for a night, but joy cometh in the morning." The memory of the past will enhance the glory that shall follow, for the emancipated soul will reflect with satisfaction on the discipline, however painful it may have been, by which its purification and exaltation have been effected, and must find a motive for rejoicing, in the consideration that sorrow and sighing are unknown *in heaven*—yes; "God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain: *for the former things are passed away.*" The joys of the present life are transient, as the early dew, or the morning cloud. But those reserved for the faithful in heaven are unalloyed and everlasting. They are satisfying, because adapted to man's *better* nature; and they are valuable beyond expression, for "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them who love Him. They consist, in an especial manner, in the circumstance that the soul is *near* to God. As our best joy on the earth is found in that imperfect communion with matchless goodness which is permitted to us in prayer, and the ordinances of His Church, more particularly at the Lord's Supper, it is natural to expect the utmost degree of satisfaction in that *intimate* Communion, which is promised to us hereafter. In reflecting on the divine *attributes*; in tracing out the proceedings of the divine *government*; in investigating the new *truths* which have been opened to it, the understanding will experience all the gratification of which its noble powers are susceptible. And the heart, with all the claims which the divine presence will institute on its admiration, its gratitude, and its confidence, will unavoidably overflow with joy. It is to these effects that the Psalmist alludes: "In Thy presence is fulness of joy, and at Thy *right* hand there are pleasures for evermore." And our Lord in the text, "*I will see you again, and your heart shall rejoice, and your joy no man taketh from you.*"

It remains to make an application of our subject:

When memory turns to the death of Christ, as it unavoidably must sometimes in a Christian country, as it is more particularly called to do at the season when He died and rose again, and on every occasion of the celebration of the Lord's Supper, how are you my brethren affected by *that* event? Do you regard it as a mere matter of history, and give it only a passing attention? Or are you penetrated with sorrow for those sins, in you and in your fellow-men, which occasioned this awful catastrophe? Do you dwell upon it, and pray that it may not be in vain to you? Do you crucify the Son of God afresh, by continuance in sin? "He died that you might live." Are you truly thankful for His mercy? The evidence of your *gratitude* which He reasonably claims, are a sincere contrition; a thorough amendment of life; a devoted confidence in Him; and a constant endeavor to do good to the members of His body, and to mankind in general, and especially a participation of the holy Communion, not in the letter merely, but in the spirit also. Do you rejoice in His resurrection as you would in that of a beloved friend, and much more? Do you look forward to the

general resurrection as an event of the deepest interest to you; or are you so immured in the pursuits of earth, that you give no thought to the preparation for the glory set before you? The disciples of the Saviour, in every age, have found in the *Easter* recollections, a spring of ineffable consolation and satisfaction. Are you his disciple, if it does not similarly affect you, if other events, which have relation only to the present life, are your chief joy? And how is it in relation to those afflictions, (whether in mind, body, or estate, whether sorrow, or sickness, or poverty,) of which you must have had your share? Have you merely *submitted* to them, as unavoidable, in the sullen spirit of the stoic, or I might say, as the brute creation, conscious of inability to resist superior force? Have you sought consolation in bustle and amusement? Or have you exhibited under them the humble conduct of Eli? "It is the Lord, let Him do as seemeth Him good." Have you recognized them as the merited punishment of your offences against God, indeed as vastly disproportioned to the number and character of those offences, so that you could honestly declare "He hath not dealt with me after my sins; neither rewarded me according to my iniquities." *They* are the chastisements of a tender and wise parent, designed to promote your permanent welfare. Have you so regarded them, endeavoring to search out the sins which beset you, and praying for forgiveness, and grace to do better? Have they succeeded in bringing you back to your Father's house, and are you firmly resolved, in humble dependance on His grace, to wander no more? Whether you are a believer or not; in *this life*, you must encounter tribulation. Will you seek your deliverance by those means, which have so often failed, and must ever fail? Will you refuse the consolations which God in mercy offers you? Will you reject the armor which he has provided? Are you willing to go mourning all the days of the present life, and then pass into the region of despair? Will you not rather, in the day of trouble, call upon the Lord, and so improve His discipline, that you may be found meet to be admitted to His presence in everlasting glory? My brethren, this salvation and glory are set before you, and it will be your own fault if you do not gain them. If they have not yet awakened your solicitude, if you have not yet begun to seek them, consider, I beseech you, the danger of your present position. The heavenly inheritance may be forfeited for ever. Your everlasting portion may be in the opposite region. Pause then, I beseech you, pause in your course before it be too late. Turn your affections to objects which have a supreme claim on them. "Seek the Lord while He may be found." "Call upon Him while He is near." "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him look unto Jesus—let him promptly chuse, and steadily pursue that good part which shall never be taken away. "In a little while" we shall not be seen among men. Oh may we, like our Lord, go to the Father, and at the final resurrection, when we shall be once more seen upon the earth, may we appear in the blessed company of the *saints*, and not among those who shall rise to shame and everlasting contempt. When Christ, who is our life, shall appear, may we also appear with Him in glory. Amen.

NEW PUBLICATIONS.

The Catholic saved from Popery. Being an Account of the Reclamation of one to the American Church, who had gone to the Romish Communion. By the Rev. John Alden Spooner, A. M., a Presbyterian of the "One Catholic and Apostolic Church." 1849.—They who are seeking information as to "the state of the question" between the Anglo Catholic and the Roman Church, will welcome this pamphlet. Our extracts will revive the recollection of important principles in some persons, and make them known to "the many." "While it may be granted, that when the sects first separated from the Church, and the Church leaven was yet strong in them, they exhibited in individual cases much truth and much sanctity; yet (and I need not go about to prove what you so well know) their course since has been a *continual deterioration in truth and life*. No history is plainer than that. Witness Geneva, and Germany, and New England. They were separated from the root; and, as the first leaven has been exhausted, they have become fruitless branches, or have borne bad fruit. But in no respect has that been so, nor is it so with the English Church, or with any of its branches. In no period of their history has more saintly devotion and power to maintain and extend truth been exhibited than in the very last quarter of a century of their existence. Hence, in the fifth year of the so-called Oxford movement, the organ of the Papists in London, the "Tablet," spake thus of the English Church, viz:

"The Anglican Church is growing every day with the growth of a giant. In all quarters, we verily believe, it is becoming more efficient, more respected, more feared, more powerful." * * *

"Had you prayerfully and thoughtfully studied *all* the parts of the organization of the Church, so that you intelligently and fully comprehended that organization? Had you studied the explanatory works of the ablest authors on the Church, so that you entirely appreciated the claims which the Church had on your allegiance? Who were those authors? Could you, or can you now, *without help*, describe the Church and its claims on you? I ask these questions, not to reproach, but to suggest reasons to your own reflection why you may *fairly* recede from your late step. But, consider further: to comprehend the Church *intellectually*, was but a part of the obligation connected with your position. Religion is a *life*; and without *using* the means of culture, the will of God is entirely disobeyed and neglected. Merely *understanding* your position would only make your condemnation the more certain; your disrespect towards God would thereby be the more manifest, as His especial will was that your position should be *used*. Besides, God has plainly taught us that without practice, understanding cannot be had; "if any man will *do* His will, he shall know of the doctrine."—St. John vii., 17. Now, could you have said on the 12th of March, that you had *lived* the system of the Church? Had you habitually fulfilled its large order in public worship; or even so much as was open to you? Had you habitually preserved its full and minute rules in private devotions? Had you by habit faithfully accomplished its strict requirements of ascetic life? Had you given yourself in simplicity and thankfulness to its Ministerial guidance, and fully

used all the offices of the Ministry towards your soul? O, my friend, what is my testimony of you in the matter? What is the testimony of your former pastor, Dr. K——? What is the testimony of your own conscience—*what is the record before God?* You *had* fully understood your position, on the best authorities; and you *had* fulfilled in practice the entire duties of that position; *or*, by leaving it, *you are despising the Wisdom of God*, and taking upon yourself *to set at naught His appointments*, and to save your soul independently of them. O, sir, can *any* one do that safely? Will not you draw back from attempting to do that? Let no wicked spirit deceive you into the thought of doing *good* to your soul *in opposition to God*. His Wisdom is certainly your safety; and His providence is certainly for all conduct, your surest warrant. But there is another fact of influence in this connection, viz. Whether you could have said that you had thoroughly examined, and had come fully to understand the new and large system *into which you were about to remove yourself?* By whom was Christianity introduced into Britain? On “the testimony of an ancient and respectable historian,” Lingard, page 1, rests the plea, that *the Apostles* planted the Church in Britain. Lingard says, “see Eusebius (Dem. Evang. l. i. c. 7,) who informs us, that the Apostles not only preached to the nations on the continent, but passed the ocean and visited the British Isles.” And Lingard adds, “Theodoret appears to assert the same (Theod. tom. 4, p. 610.)” Not only for three hundred years, then, before Augustine, but for *six hundred* years before Rome sent its agents to Britain, the Church was fully established and existing there. . . . So, according to Lingard, not only was the Church existing in Britain 600 years before the Romish monk was sent there; not only was it existing there quite as early as it did at all at Rome, that is, from the very days of the Apostles, but it was also established, not by St. Peter, but by him who “was not a whit behind the very chiefest Apostles,” viz. by St. Paul. It therefore was not only begun from the earliest day, but it was begun, too, in entire independence of Rome. . . . I knew that many other points might be brought forward against Rome; and those points—such as the Scriptural argument, showing the equality of the Apostles, and the historic argument substantiating the same; such as the vast departure of Rome from the Rule of Faith and from the Rule of Life; such as the tampering of Rome with the Sacraments, her tampering with Discipline, her tampering with the object of worship.

Recantation—an extract.—Now, by the mercy of God, and through the instructions of His Ministry, being brought once more to see the validity and the Catholicity of the English Church, and of the American Episcopal Church: and being brought to see the sinfulness of my late attempted withdrawal into union with the Romish meeting,—therefore I do hereby desire in all humility to retrieve my fault; to confess my errors and my sin. I do hereby deny the authority of any Roman ministry to my obedience, and do refuse any longer to yield such obedience. I do hereby confess my subjection again so the Church in which I have been educated, and my desire penitently to return to its worship, and to be taken under the future guidance of its Ministry.

May God forgive me, and may He suffer His Church once more to receive me and guide me, for our Lord Jesus Christ's sake. Amen.

Albany, N. Y., 17th July, 1848.

Signed, J. P. BARTLETT.

Books for Children, published by the "Union."—"The Noble Army of Martyrs," is intended to explain the verse in the *Te Deum* from which it takes its title—"The noble Army of Martyrs praise Thee. It contains biographical sketches of some of the early Disciples of our Lord, whose testimony to the truth of the Gospel was sealed by their blood. They are well written, interesting and instructive. It is an excellent book for children, and may be read with profit by those of mature years.

"*Thomas and Anna Thompson*," is a little book which teaches the sinfulness and danger of breaking the Fourth Commandment, and the propriety and duty of a religious observance of the Lord's Day. In these times, every thoughtful Christian must be glad to promote the circulation of any antidote to the profanation of this Holy Day which is so common through our land. This book shows the good effects of the right keeping of Sunday, and the cheerful quiet comfort which it promotes.

"*Marion Martin*," the history of an honest servant-maid, teaches some truths which it becomes masters and mistresses as well as servants to think of. Plain honesty, which deals with others just as we would have others to deal with us, is a rare virtue even among people who profess and call themselves Christians: and we may find in this excellent little book, some things which may lead us to such a scrutiny of our own actions in this particular, as will help to make for our peace.

"*The Two Mechanics*," is an agreeable story, illustrating the effects of prodigality, as exhibited in the character of one of them, and of industry and prudent economy, as shown in that of the other. This is a valuable book. It contains some excellent rules for the regulation of expenditures, all of which may be easily, and should be steadily kept. The effect of them is to give independence, respectability and comfort. The following brief extract discloses an example worthy of all imitation, but which I apprehend will find few to imitate it. Instances in which it could be imitated are innumerable; but more of that spirit which loves our neighbors as ourselves, is exhibited in it than is prevalent among Christian men. "My dear Charles," continued Markle, "I have not given you this narrative to glorify my superior management, or to triumph over you, by contrasting your course with my own. You asked for it, and I complied, because I thought my compliance would be the best way to persuade you to begin now to act, as I have long felt it to be my duty to do. I mean that you shall have an opportunity to start anew in your career. I mean to assume your debts, unless they should exceed one hundred and fifty or two hundred dollars, and to wait for re-payment, until by prudence and industry, it is convenient for you to free yourself from the obligation. I would offer to give you the amount, did I not know that you will be stimulated to exertion by the prospect of paying it; and that you will be more independent, and therefore happier, if the transaction be considered in the light of a loan."

"*The Christmas Secret*."—A Tale for the Young, In which the influence of a dutiful child, in bringing her father to a proper observance of his religious duties, is told in a manner quite agreeable, and entirely free from the forwardness and cant which are too apt to characterize

such children, and to mar such narratives. The "secret" was, the adorning the Church at Christmas with Evergreens; which, when it was done, "the Rector told them how pleased he was at the pains which they had taken with the Church; and that he hoped they would always feel it a privilege to be able to do any thing to honor God's house." It is a good little book.

"*The Lark.*"—The history of the Lark, one of the most pleasing of the feathered songsters, is presented in this little book in a very attractive style. It has been made to impart some wholesome religious instruction, by considering it "As an example of cheerfulness. If we wish to find a pattern of cheerfulness in the animal world, there can be little difficulty in selecting one that seems especially fitted to our purpose. This is the sky-lark. 'Blithe as a Lark,' is a common expression, and truly indicates the joyous spirit of that happy bird. Other birds are cheerful, as their glad songs and incessant chirpings testify; but there is something almost sublime in the cheerfulness of the Lark, as he rises into the clear blue sky, pouring out his delightful hymns of joy, and soaring upwards, as if to utter, at the very gate of heaven, his morning tribute of praise and thanksgiving. At the peep of day his song commences, so that the diligent husbandman is gladdened with his notes, as he goes abroad to his early labor." Commenting upon some of the characteristics of this sweet bird, the author says: "Happy indeed are those who, like this joyous bird, can rise with alacrity, after the cloudy and dark day, and rejoice in the first gleam of sunshine; who can quietly wait the passing of the clouds of adversity, and then spring upwards in thankfulness to Him who ruleth the storm of sorrow, as well as the raging of the natural elements. It is not every one that can thus act, because it is not every one, even among real Christians, that has cultivated a habit of cheerfulness, or is aware that such a habit is attainable. There are persons of anxious minds, so impressed with a sense of the difficulties and trials of life, and perhaps with the knowledge of their own many weaknesses and failures in duty, that they scarcely dare trust themselves to be cheerful. As soon as one cause of grief and perplexity is removed, they immediately begin to look out for another; a care-worn and thoughtful expression is never absent from their brows, and they cannot enjoy the present good, because of the anticipation of coming evil. Let such persons consider the rising Lark, scarcely waiting for the shower to be over, before he begins to utter his cheerful song—scarcely feeling the influence of the sunbeam, before he mounts on quivering wing, to pursue his joyous, heavenward flight. Oh! shame on faithless hearts, that lose sight of a multitude of mercies, while dwelling on a few trials; that lie drooping and depressed, while the cloud is over them, and forget to soar when the cloud has passed away."

"The attainment of a cheerful habit of mind is worth the best efforts we can make to secure it; and, by God's help, it is within the reach of every one of us. To check the first risings of discontent, to subdue unnecessary anxieties and fears, to quench the flame of anger, and the bitterness of disappointment, and to keep an hourly watch against the disturbing effect of petty cares and annoyances—all these are arduous duties; but they are duties still, and such as we may enter upon with

the expectation of the Divine guidance and blessing. Peace and tranquillity, cheerfulness and contentment, are the proper characteristics of a Christian; but how seldom are they fully exhibited in his life and conversation. Let us, then, seek to honor our Maker by walking cheerfully in the way of His commandments, or by suffering patiently the various dispensations of His Providence; so shall our 'light rise in obscurity,' and our 'darkness be as the noon-day.'"

"*The Mother's Jewels.*"—It is an illustration of the practical effect of the religious system of the Church, when applied to the education of children. Her Sacraments and Ceremonies are properly regarded as the Divinely appointed means of Grace; and the steady observance of them is required, as essential to promote the healthful growth and full development of the Christian character.—*Banner of the Cross.*

SELECTIONS.

ANTI-PAPAL MOVEMENT IN ENGLAND.

"When the Bishops (we quote from the "*Scottish Magazine*,) shall have coldly repressed or driven out that spirit of love and self-denial, the reformers will return to the charge, and ask for the revenues which sinecurists have abused, to be given into the hands of philosophers to educate the poor. As for the Church herself, we need not go on to shew that the Episcopal policy of executing the decrees of the mob against all hardworking priests must be fatal to her spiritual life. Life and progress are synonymous. If all who would go onward in works of faith and charity are to be suspected and put down, she has abdicated her function, and forfeited the promise of her Saviour's presence. Only if she cherish His gifts, and labor for His little ones, and dare to confess His name in an evil generation, will He be with her to the end of the world. We have but one word more to say on the miserable cowardice which we have seen in the conduct of so many among our English brethren. Their course of action is, above all others, calculated to advance the interests of the enemy whom they are seeking to repel. No argument against Rome is so clear or so convincing as that which should be drawn from the fruits of faith borne by Christian people in the Churches which do not acknowledge her claim to universal jurisdiction. Their churches and oratories, their colleges and schools, their penitentiaries and hospitals, administered by their clergy, and bountifully supported out of love to Christ's poor by their wealthy laymen, are arguments better than volumes of controversy, or centuries of noisy meetings. Check the promoters of these good works, discourage practices of devotion, interfere with the labors of zealous priests, and oppose solemnity of worship; what more can be done to support the specious profession of Cardinal Wiseman, that he comes to his cathedral city to claim the poor and irreligious, whom the English clergy have neglected for the free air of the parks, and the retirement of their cultivated drawing rooms?—*Scottish Magazine.*

WEEK DAY CHURCH SCHOOLS.

They are greatly valued and fostered in Scotland. At the meeting of "the Scottish Episcopal Church Society," the children of eight or more Church schools (600 in number,) were present, and the report states "in the Educational Scheme of the Church, considerable progress has been made; and the sub-committees appointed for carrying out the proposed plans in connection with them, have been active and efficient. The remarks repeatedly made in former reports, upon the importance of education to the preservation of the young members of the poorer congregations, have met with a general response throughout the Church; and the demand for schools in connection with incumbencies increases in proportion. It is hoped that the distribution of the sums voted last year out of capital in aid of school building, has produced the best results. In fact, to those grants, congregations have, in some instances, been indebted for having a school house at all. Several additional schools have this year come upon the Society's funds. It will be remembered by those friends of the Church who have taken an interest in the operations of the Society, that the important subject of a training institution had been referred, at a meeting held 13th November 1849, to a sub-committee 'to consider the best method of supplying the existing deficiency of qualified teachers.' This committee having reported fully upon the matter, the same was remitted back to the same sub-committee to carry out the proposed plan in the most efficient manner. They succeeded in procuring funds nearly adequate to meet the contemplated expenditure; and by 25th June 1850, they had completed the details necessary for bringing such a plan into practical working. The Training Institution, although in its infancy, is now fairly in operation. A suitable house, detached from other dwellings, and surrounded by a garden, has been engaged for three years, (the time originally proposed for the experiment). The services of an experienced and efficient training master have been procured for the institution; and there is every reason for believing that his suggestions and advice will be of great value in regulating and completing, on the most approved principles, the general management of all our schools. As a necessary part of the system for forming competent teachers, three Church schools have been laid open for the students of the Training Institution, in order that they may be practically exercised in tuition.....No Christian mind could dwell upon the fact of so many children being trained in the principles which were dear to them all, without feeling a deep interest in their welfare individually. But still more, he trusted that they would look upon it as a token for good for their beloved Church—as a token that she had engaged in the work which every Christian Church was intended to undertake and promote in the world.....The Rev. Mr. Boyle said, "he believed that if Romish aggression was to be repelled, it would only be by inculcating line upon line and precept upon precept of those great and glorious truths which were embodied in the formularies of their Church.".....St. Margaret's College" is for young ladies. "The Bishop of St. Andrew's is the Visitor, and its object is declared to be with a sound English education." "A careful and systematic training in the principles of the Church." "The annual enter-

tainment to the scholars attending the Sunday and week-day schools, connected with St. James's Congregation, Leith, was given in one of the large class-rooms of the High School, on the evening of the 26th December, when, after Grace was chaunted by the children, about 180 of them sat down to a plentiful repast of tea, cake, &c., in the presence of a large assemblage of their parents and friends. Tea being finished, the evening hymn was sung,—after which, the boys who have been selected to form part of the choir of St. James's, were presented with several handsome books and pieces of sacred music, as a reward for their progress in sacred music, and a stimulus to further improvement."—*Scottish Magazine*.

PROTEST.

The Bishop of Brechin has made the following protest against the Pope's brief, erecting a Romish hierarchy in Scotland:—

"Whereas, we Alexander, by Divine permission, Bishop of Brechin, have ever faithfully endeavored to teach the faith once delivered to the saints, as contained in Holy Scriptures, and defined by the Œcumenical Synod of the undivided Church.

"And whereas it is a principle of ecclesiastical order that one Bishop shall not trample upon another Bishop; that all Bishops, whether of great or small sees, are of one order and rank, and that the intrusion of a strange prelate into an already occupied see is a high crime, violating the great law of unity and rending the vesture of Christ.

"And whereas we have heard with very deep sorrow that the Bishop of Rome is about to intrude prelates of his own nomination into the sees which we and our brethren now occupy:

"We, the Bishop aforesaid, do protest against this assumption of power, as contrary to the sacred Canons of the Church, and to the law of our Lord."—*Idem*.

EFFECT OF THE CHURCH SERVICE ON A PURITAN.

It is from the pen of Henry Ward Beecher, a Minister in Brooklyn. The tone of it shows that a wonderful change has passed over the Puritan mind in the lapse of two centuries. "As I approached the Church, the Church-yard was to be passed, and an avenue of lime trees meeting overhead, formed a beautiful way, and my soul exulted to go up thus to the house of God. The interior was stately and beautiful—it was *to me*, and I am not describing anything to you as *it* was, but am describing myself while in the presence of scenes with which you are familiar. As I sat down in a pew, close by the reading desk and pulpit, I looked along to the chancel, which stretched some fifty or sixty feet back of the pulpit and desk, and saw upon the wall, the well known bust of Shakspeare, and I knew that beneath the pavement under that, his dust reposed. In a few minutes, a little fat man, with a red collar and red cuffs, advanced from a side room behind the pulpit and led the way for the Rector, a man of about fifty—bald, except on the sides of his head, which were covered with white hair. I had been anxious lest some Cowper's ministerial fop should officiate,

and the sight of this aged man was good. The form of his face and head indicated firmness, but they were suffused with an expression of benevolence. He ascended the reading desk, and the services began. You know my mother was until her marriage, in the Communion of the Episcopal Church; this thought hardly left me, while I sat, grateful for the privilege of worshipping God through a service that had expressed so often her devotions. I cannot tell you how much I was affected. I had never had such a trance of worship, and I shall never have such another view until I gain the gate.

I am so ignorant of the Church services that I cannot tell the various parts by their right names—but the portions which most affected me were the prayers and responses which the choir sang. I had never heard any part of a supplication—a direct prayer sung by a choir, and it seemed as though I heard not with my ear, but with my soul, I was dissolved—my whole being seemed to me like an incense wafted gratefully toward God. The Divine presence rose before me in wondrous majesty, but of ineffable gentleness and goodness, and I could not stay away from more familiar approach, but seemed irresistibly, yet gently, drawn toward God. My soul, then thou did'st magnify the Lord, and rejoice in the God of thy salvation. And then came to my mind the many exultations of the Psalms of David, and never before were the expressions and figures so noble and so necessary to express what I felt. I had risen, it seemed to me, so high that I was where David was when his soul conceived the things which he wrote. Throughout the service, and it was an hour and a quarter long, whenever an “Amen” occurred, it was given by the choir, accompanied by the organ and the congregation. Oh, that swell and solemn cadence rings in my ear yet. Not once, not a single time did it occur in that service from beginning to end, without bringing tears from my eyes. I stood like a shrub in a spring morning—every leaf covered with dew, and every breeze shook down some drops. I trembled so much at times, that I was obliged to sit down. Oh, when in the prayers breathed forth in strains of sweet, simple, solemn music, the love of Christ was recognized, how I longed then to give utterance to what that love seemed to me. There was a moment in which the heavens seemed opened to me, and I saw the glory of God! All the earth seemed to me a storehouse of images, made to set forth the Redeemer, and I could scarcely be still from crying out. I never knew, I never dreamed before of what heart there was in that word *Amen*. Every time it swelled forth and died away solemnly, not my lips, not my mind, but my whole being said—Saviour, so let it be.

The sermon was preparatory to the Communion, which I then first learned was to be celebrated. It was plain and good; and although the Rector had done many things in a way that led me to suppose that he sympathized with over much ceremony, yet in his sermon he seemed evangelical, and gave a right view of the Lord's Supper. For the first time in my life, I went forward to commune in an Episcopal Church. Without any intent of my own, but because from my seat it was nearest, I knelt down at the altar with the dust of Shakspeare beneath my feet. I thought of ten thousand things, without the least disturbance. It seemed as if I stood upon a place so high, that, like

one looking over a wide valley, all objects conspired to make but one view. I thought too, of the General Assembly and Church of the First Born, of my mother and brother and children in heaven, of my living family on earth, of you, of the whole Church entrusted to my hands; they afar off—I upon the banks of the Avon.

THE PEACE WHICH GOD GIVETH.

From the "True Catholic."

"The fervor of religious feeling," (observed Bishop Jebb,) may remain when the purity has taken flight, and in devotional exercises, an extreme but unprofitable fervor may be substituted for the calm and holy influence of undefiled religion. Such was the case of unhappy Balaam. He probably began life well. He certainly manifested on different occasions an ardent love of religion. There is reason to believe that he retained that feeling to the last. But he had unfortunately and perhaps irrecoverably, made shipwreck of religious *principle*. Now, it is but too certain that very many in the religious world have resembled this unrighteous prophet, have relished the excitements of religion, while they infringed its moral obligations: have brought themselves to encourage the terrible delusion, that an ardor, perhaps constitutional, in religious acts, may atone for vicious habits wilfully uncorrected, if not systematically indulged. It is therefore essential that religious feeling be sustained by religious principle." It must be very much owing to this "terrible delusion" that we have amongst us so many Christian professors, who boast of their spiritual attainments, their peace and joy in believing, and yet evince by their tempers and lives, the total absence of this religious principle—many who once talked, and prayed, with all this fervor, and then abandoned themselves to their foul lusts and passions. "Not every one that saith unto Me, Lord, Lord, shall inherit the Kingdom of Heaven; but he that doeth the will of My Father which is in Heaven." How correct then the remark, "what we have to look after should be influences and effects, and those may be without knowledge of the time, the means and the measure of their production. Let us then disregard all false standards, by which to judge ourselves or others." How dreadful is the thought, to imagine ourselves Christians—to pass for Christians in the world—to be looking forward for years to the glorious world above—to close our eyes in peace, perhaps in raptures, expecting to open them in heaven, and yet, after all, lift them up in hell, being in torment. Let us ever bear it in mind, that we are not to judge ourselves, nor to be judged by those around us. God only is to judge us, and the Judge of all will judge us, not as we judge ourselves, or our neighbors judge us, but by the law and the testimony. Others again are strangely deluded by the notion, that a special revelation has been given to them, to assure them of their salvation. "The Spirit of God," said Bishop Bull, "doth not bear witness with the spirits of the faithful, that they are the children of God, by an immediate voice or whisper, within them in express words pronouncing their pardon and acceptance with God, or saying they are the sons of God. This is a vain imagination,

and as dangerous as it is vain, it being apt to lead some men into despair, and to expose others to presumption, and the delusions of the Evil Spirit. Such a vocal testimony of the Spirit is no where promised in Scripture, and is therefore not to be expected by us."

"All expectation of some special and distinct revelation of the Spirit to the mind," said Bishop Hobart, "apart from his sanctifying influence upon them, is wholly unauthorized. It is as dangerous as it is unauthorized. The impulses of the imagination of animal sensibilities, and of heated passions, may be mistaken for the impulses of the Spirit of God; and the Spirit of delusion, instead of the Spirit of truth, may obtain dominion over you, and lead you to false hope, and dangerous security." Is the reader of the number of those, who have been deluded into the belief, that our conversion, to be genuine, must be instantaneous; that the work of conversion is a sudden translation from a state of total darkness to one of marvellous light. "A slow and gradual operation," said Jay of Bath, "is less striking than a sudden and instantaneous one, but the increase of the corn sown, is as real, and divine too, as the multiplication of the barley loaves in the Gospel." We must not undertake to say, in any case, how much of the work of conversion is to be accomplished in a given time. God only can know this,—and of this we ought to be assured, that the real and well instructed convert never ventures to say of this work of God, that if not accomplished at once, or in a short time, it is not accomplished at all. Of an individual brought to a deep conviction of his sinfulness and danger, and filled with a desire to be delivered by the grace of God from his wretched state of bondage to the world, the flesh and the devil,—this account is given to us.

"The more he read the Word of God, and conversed with, and communed with his own heart, the more he came to be convinced of the great mercy of God, and of the power and will of Christ to forgive and accept the worst of sinners. Still he did not conceal from himself, that repentance is a long and hard and difficult task. When sin is ingrained in the heart, long is the struggle before it is usually eradicated. And although it might please God at once to put away the sin, for the sake of the all-atoning blood of Christ, shed for the guilt of the whole world, yet it behooved those who, like the repentant Psalmist, truly felt the enormity of their sin, and desired 'a clean heart and a new spirit,' to humble themselves before God, with fasting and prayer, to water their couch with tears, to mortify and subdue the carnal desires and passions; yea, in the Apostle's words to the repentant Corinthians, to 'revenge' themselves on their own guilty souls, and by a long course of penitence, to bring the whole soul and body into subjection to the will of God." In this, however, the Antinomian can discover nothing which is not entirely at war with his notions of free salvation and justification by faith alone. In his opinion, none are true believers but those who know of "no duty but faith, no rule but love." No wonder that such religionists doubt if any man be a genuine convert, unless he can give an account of the time, and place, and manner, in which he was first brought to the knowledge of God and His salvation, and had *experience* of the Divine favor. We may indeed work up our feelings into a ferment, and despise a peaceful and calm confidence, and

such evidences of a heart, weaned from the world and devoted to God, as a devout temper, virtuous habits, and a meek, lowly and charitable spirit. These things perhaps enable the sinner to discover that he was once blind, and perhaps may authorize him to say, Now I see. Still the sober-minded Christian may say with old John Newton, "Either there are many believers who have not *assurance*, or else there are many unbelievers, who love the Lord, hate sin, are poor in spirit, and adorn the doctrine of the Gospel by their temper and Christian conduct."

LETTER FROM THE BISHOP OF OXFORD.

The Bishop of the Diocese of South-Carolina has received the following, which he presumes was intended to be made known throughout the Diocese, and therefore sends it for publication in our periodical.

OXFORD, Jan. 25th, 1851.

Right Rev. Brother:—I herewith transmit to you a copy of a Protest, solemnly adopted by us, the Bishop and Clergy of this Diocese, synodically gathered in our Cathedral city of Oxford, on the 22d day of November 1850, against the late usurpation of the Bishop of Rome, whereby he assumes the right and power of dividing the territories of this ancient Church and nation into new provinces and sees, and thrusts her Bishops into them. Our Protest has been deposited, in Perpetuam Memoriam, in the Archives of the Diocese, and at the request of the assembled clergy, as well as by my own desire, I now forward a copy of it to you, and to all other my most Reverend, and Right Reverend Brethren, the Archbishops and Bishops of Sees in recognized communion with this See: and that you may know how far this Protest expresses the opinions of the Clergy of this Diocese, I now subjoin the following statement of our numbers and our signatures.

The Diocese of Oxford contains at this time about 591 Benefices, with Cure of souls, which are served by 547 Incumbents, who are assisted by 261 Curates. Of this total number, about 40 Incumbents must be left out of the calculation as being prevented from taking part in such an act by insanity, extreme sickness, absence, age or other ascertained causes. There remain 507 Incumbents: Of these, 393 have signed the Protest; 43 have declined to sign it, and have stated to me their "reasons," which are such as these:

1. That in it, this act of the Roman See is protested against as Schismatical, and not as "Anti-Christian."
2. That to embody, as it does, all the doctrinal protests of the English Articles, is an insufficient protest against the corrupt doctrines and idolatrous practices of Rome.
3. That the English Church is in it declared to possess a succession of Orders from the Apostles.
4. That the Protest does not contain sufficient Scriptural or doctrinal teaching to instruct ignorant Protestants.
5. Because it does not set forth corruptions and divisions which exist among ourselves.
6. Because it claims as on our side the judgment of the Holy Church Universal.

Adding then the 43 who for some or all of these "reasons," have declined to sign; and subtract those before mentioned as incapacitated, there remain unaccounted for from the whole Diocese, 71 Incumbents. The Protest has been signed by 242 Curates and other Clergymen, resident and officiating in the Diocese, in all by 632 Clergymen. 18 Curates have not signed for the reasons above referred to. Since the Protest was adopted and made public, a large number of Lay Communicants and other Laymen, have subscribed and are subscribing their assent and consent to the Protest of the Clergy.

For this our solemn Protest then, Right Reverend Brother, on behalf of the Clergy and subscribing Laity, of this Diocese, and on my own behalf, I heartily desire your approval and concurrence; and praying God, even our Father, for Christ's sake, to have you ever more in His holy keeping,

I remain, Right Reverend Brother, your faithful friend and Servant
in the Lord, S. OXON.

PROTEST. IN THE NAME OF GOD—AMEN.

We, Samuel, by Divine permission, Bishop of the Diocese of Oxford, with the undersigned Priests and Deacons, being assembled under the protection of Almighty God, in our Cathedral City of Oxford, on this twenty-second day of November, in the year of our Lord one thousand eight hundred and fifty,—do hereby in the presence of God the Father, the Son, and the Holy Ghost, and before the whole Church, make this our solemn Protest and Declaration.

Whereas we have seen or heard that the Bishop of Rome has pretended to divide this ancient Church and Realm of England into certain new Dioceses, and to appoint over them certain Bishops, to whom he, the said Bishop of Rome, pretends to commit the cure and government of the souls of all Christian people therein dwelling, contrary to the rights of this Church, and the ancient laws of this realm. Now we, the said Bishops, Priests and Deacons, whose names are hereunto subscribed, do utterly protest against any such invasion of this Church and Realm; and we do declare that the Church recognized by law in this land, is the ancient Apostolic Church thereof, possessing the ancient faith, true Sacraments, and a lawful Ministry: and that her Bishops and Clergy are the Bishops and Clergy thereof, by unbroken descent from the Holy Apostles; and that the Missionaries of the Bishop of Rome, within this land, who are striving to withdraw the people from the Communion of the English Church, are intrusive and schismatical; and we protest before God and His Church against these schismatical claims and proceedings, as also against their doctrine and teaching, as being on many points of faith and practice, contrary to God's Word and the teaching of the Universal Church; all of which are more especially declared in the Articles of our said Church of England. And we do declare that we believe that this our Protest would be approved, and the schismatical acts and corrupt doctrine and idolatrous practices maintained by the Bishop of Rome, would be condemned by the judgment of the Universal Church, if it were possible that such judgment be now by any means collected; and we declare that the Church of England did, at the Reformation, make, and hath

now for three hundred years continued, its protest against the claim of the said Bishop of Rome, to exercise jurisdiction over the Church Universal, and over this Church of England in particular; and also against the false doctrine of the said Church of Rome; and that we do now renew and continue the same protest. And we do solemnly warn all Christian people committed to our charge, that they yield no obedience to the so-called Bishops now thrust into our land, under pain of incurring all the guilt of wilful schism.

We take the following from "The Missionary," in relation to the Bishop of Oxford's Protest.

THE OXFORD PROTEST AGAINST PAPAL INTRUSION.

The Bishop of Oxford has forwarded to the Bishop of the Diocese, a copy of the solemn Protest, made and recorded by himself and his Clergy, on the twenty-second of November last, against the schismatical intrusion of the Bishop of Rome, into the Dioceses of the Church of England. From a statement which he has sent with the Protest, it appears, that of 768 Clergymen, 632 have signed it; a majority of those not having done so being accounted for, on grounds, other than any supposed favor for Romish error. These documents have been sent to all Archbishops and Bishops, in recognized Communion with the see of Oxford, desiring their approval and concurrence. The response of the Diocese of New Jersey will be unanimous and hearty, protesting as it does, and so, God please, ever will, against the corrupt doctrine and idolatrous practices, as well as the insolent usurpation of the Bishop of Rome.

POETRY.

HYMN.—SUNG AT THE OPENING OF "THE CHURCH HOME."

*April 15th, 1851.**

To bless Thy chosen race,
In mercy, Lord, incline,
And cause the brightness of Thy face,
On this our "Home" to shine.

That so Thy wondrous love
May in our hearts be known,
And every soul Thy grace may prove,
And Thy salvation own.

Let old and young here join,
To celebrate Thy fame,
Let every voice, O Lord, combine,
To praise Thy glorious name.

May God upon our "Home"
His constant blessings shower;
May He our cause in mercy own,
And aid it by His power!

To God the Father, Son,
And Spirit glory be,
As 'twas, and is, and shall be so,
To all eternity.

* The 52d Selection (LXVII Ps.) modified.

RELIGIOUS INTELLIGENCE.

Monthly Missionary Lecture.—That for April was by the Rector of Grace Church, Charleston, Rev. W. W. Spear. The amount collected was—\$14 75.

Church Home.—This valuable and promising Institution was opened for the reception of its inmates on "Tuesday before Easter," (April 15.) At the Chapel, (St. Stephen's,) "Morning Prayer" was said by Rev. E. A. Wagner, Deacon, who, after the words "all men," in the General Thanksgiving, inserted, under Canonical authority, these words, "particularly to the benefactors and inmates of our Church Home, who desire now to offer their praises and thanksgivings for Thy late mercies vouchsafed unto them," (taken from the Book of Common Prayer of the Church of England.) The Absolution was by the Bishop, the Ante-Communion by the Missionary, (Rev. C. Wallace), the Address by the Assistant Minister of St. Michael's, (Rev. T. J. Young,) and the concluding Prayer and Benediction by the Bishop. In the prayer, which was the "Collect for Direction," there was inserted, after the words, "Direct us, O Lord, in all our doings," the following, "and, in particular, for the improvement of our Church Home." After the Benediction, the congregation, in order, proceeded to the "Church Home;" and on entering the house, the choir and congregation chanted the Angels' Christmas Hymn,

"Glory to God in the highest, and on earth peace, good will to-toward men."

The following was then the

ORDER OF SERVICES.

Bishop. "Peace be to this house, and to all that dwell in it."

Dearly Beloved, the fervent devotions, the wise counsels, and the earnest and affectionate exhortations in "the Church of God," were all right. But, on taking possession of this home, on the occasion of first entering, *as a family*, within these walls, something more is natural and becoming. We *desired* that the first words now uttered here should be the Hymn of the Angels—the first Christmas Hymn. We desire that the first associated act here should be an act of prayer, of adoration of the Trinity; of confession of undeservedness; of thanksgiving for this Church Home; of supplication for a continuance of the divine favor; and of intercession for like institutions.

Let us pray.

O holy, blessed, and glorious Trinity, three Persons and one God, have mercy upon us, miserable sinners.

O holy, blessed, and glorious Trinity, three Persons and one God, have mercy upon us miserable sinners.

All merciful, wise, and mighty God, we give Thee humble and hearty thanks for the origin, progress, and prospects of this Institution, and of the like institutions in our sister dioceses, in our father land, and in Christendom generally. *Amen.*

We humbly and earnestly invoke a continuance of Thy favor; yea, of Thy favor more and more, for such institutions. *Amen.*

In behalf of the founders and friends of all *asylums* for the poor, we humbly pray that the blessing of God may rest on them and their children's children, to the latest posterity, in time and in eternity.—*Amen.*

In behalf of the governors and inmates of all such institutions, and in particular of the Council, the Visitors, the Chaplain, the Superintendent, the Physicians, the Solicitor, the Associates, the Nurses, the Teacher, the Beneficiaries, and the Orphans of our "Church Home," we humbly pray that "they may both perceive, and know what things they ought to do, and also may have grace and power faithfully to fulfil the same." *Amen.*

We humbly pray Thee to incline and enable Thy people to establish a "Church Home," also, for our helpless *brothers*, whether in childhood or manhood. *Amen.*

We present our prayers through Jesus Christ our Lord, and in His words we sum up all our wants and wishes: "Our Father, &c."

The Chaplain then made an Address, the Hymn, as in this number, was sung, and the congregation was dismissed with the Benediction.

Missions of the Church. Diocesan.—The Missionary in Spartanburg writes: "Since my return from the Convention, I have been much cheered by the prospect of things in my Parish. I have baptized five adults, and entertain a good hope that one or two others will be added during the year. There will be at least seven candidates for Confirmation at your visitation. On the first Sunday in Lent we opened a Sunday school, which numbers sixteen scholars and four teachers. The Church building in the village of Spartanburg we hope will be completed during the year, though I fear not until our means are exhausted. Altogether, the encouragement is much greater than I have expected or deserved."

Abbeville.—Extract of a letter: "The good work commenced by our lamented friend, Captain Thomas Parker, the founder of Trinity Church, Abbeville, was prosecuted under the joint influence of Messrs. Wilson and Jackson, aided by our then worthy Pastor, the Rev. Mr. Cornish, to the completion of a very excellent and commodious Church, and the establishment of a very respectable congregation. Our prosperity continued beyond our most sanguine expectations, until the year 1838, when the connexion existing between the members of this Church and Pastor was severed in consequence of the want of funds to support the Pastor. I know of no Parish in the Diocese, in which there is a better prospect of building up a large and respectable congregation of Episcopalians than is now presented in this Parish. All classes and conditions of men are well disposed towards the customs and forms of our Church; and so much has our Church improved upon the good wishes of the people here, that we seldom have service without a large congregation. All we want now to make them become permanent members, is a good Pastor. To a young Minister, the harvest is inviting, and if we could secure the services of such an one, I am authorized in saying we can raise for him the sum of \$300, which, added to a similar amount, appropriated by the Advancement Society, would give him a comfortable living."

Domestic. Iowa. Burlington.—"I commenced my labors here with only one family, and that a small one, of Episcopalians. Nothing, or next to nothing, was then known of the Church in this place, or in the State. But still, I have had more than five hundred persons connected with the Church, either as Communicants, or as regular attendants on its services."

Missouri. Boonville.—"We have daily service throughout the year; the Holy Communion once a month, and on the great festivals; and we are confident that the Church is doing her own work here in going on from "conquering to conquer." Still the Church, now as ever, must sow in tears in order to reap in joy. This is the principle of Her divine polity given by Her ever blessed Head, and it is by looking for too great and speedy success, that many are disappointed in regard to the success of the Missions of the Church. Her work is one of time, patience, suffering, tears, deprivation, joy, and full of glory."

A Missionary in *Newfoundland* stated, "As we have no carpenters, it was agreed that the 'handy' men should meet for the improvement of the Church on a given day to be named by me. On the 9th, 10th and 11th of January they came, and spent their days manfully, working very hard, and with the best of feelings. As the work was all gratuitous and voluntary, I prepared dinner for them each day at the parsonage. This done, the Church-wardens and I consulted about the tower, vestry, and chancel, which we desire to add to the present fabric, and I deemed it advisable to send to the people in the woods, requesting them to cut the necessary timber; this they agreed to do. Last Monday, (Easter Monday,) at the usual meeting, the electing of Church-wardens being over, and the accounts (£13 4s. 8d. in amount) passed, I asked, should we enter upon the question of the improvement? 'By all means, let's have a hack at it,' was the general reply; so I produced the plans and estimate, and explained them. I asked who was to do the work. 'We will,' was promptly answered. 'Perhaps there will be something too difficult for you,' I suggested. 'Oh no, sir.' The builder of the present Church said that there were 'twenty-eight men in Harbour Beaufort able to do anything.' I smiled, and I confess I felt pleased with their simple but hearty zeal." One in *Canada* states: "A *parish* (as it would be called in England,) frequently embraces an area of one hundred square miles, sometimes more. In this extensive tract, one Clergyman resides. *Perhaps* there is a Church in which he officiates twice on Sunday. Probably in some remote part of his parish there is also a station where a few members of his flock are gathered together, and expect him to join them in a third service. And on certain appointed days in the week he rides through the woods to visit the farthest corners of his parish, where two or three families who are settled at too great a distance to come to Church, will leave off their work for an hour or two, and meet together in some cottage or log-house to unite with their Minister in prayer and praise, and in reading and hearing the Word of God..... And in their *poverty*, as well as in their *labors*, the Canadian Missionaries may remind people of apostolic times. There are many among them who could say with St. Paul, that they have labored with their own hands that they might not be a burden to their flock. Most of them, like him, are indebted to distant Churches for ministering to their necessities, while they spend their strength in the Ministry of the Gospel. Nearly all of them have families to support, and are under the necessity of keeping one horse, or sometimes two, to enable them to perform their duties. Consequently, one or two servants are generally necessary."

Oregon.—"Fault is found with our mother Church, that she has been late in entering upon her colonial domains, though now gloriously redeeming her past remissness, multiplying her Episcopates, and all the ministries and institutions for proclaiming and extending the Gospel of salvation. We have merited a like rebuke, and it yet remains to be verified, whether we shall deserve the commendation of redeeming our Christian fame, and of travelling along with our parent with steps at all equal or proportionate. We have long been surrounded with *Oregons*,—realms opening far before us, into which hundreds of thousands have poured, and in which thriving cities have grown up in rapid succession. What was Ohio, or Indiana, or Illinois, or Missouri, or Michigan, but each an *Oregon* in its time, so far as population, or to use better words, so far as souls of immortal men are concerned. What is Wisconsin, when compared with *Oregon* as it is this very moment, but as seven *Oregons*, and now what *Oregon* is destined to be some six years hence? What are Iowa, Minnesota, Nebraska, but as central *Oregons* of one mighty nation? In these vast and important fields we have, it is true, labored somewhat, and accomplished a certain amount of good, but oh, how far have we been below the reality of our privilege and power, the proportions of our duty, or the wants of the immense territory teeming now with life, and with what slender force, and at how late an hour have we ventured on the plain!"

On the 23d March, at a Missionary meeting, the eminent Martin F. Tupper, lately arrived from England, "added, as a voluntary tribute of his interest and sympathy, the following beautiful ode, hastily penned for the occasion, but nobly conceived, and felicitously uttered."

A WORD (BY REQUEST,) FOR THE OREGON MISSION.

Push on to earth's extremest verge,—
And plant the Gospel there,
Till wide Pacific's angry surge
Is soothed by Christian pray'r;
Advance the standard, conquering van!
And urge the triumph on,
In zeal for God and love for man,
To distant *Oregon*!

Faint not, O soldier of the Cross,
Its standard-bearer thou!
All California's gold is dross
To what thou winnest now!
A vast new realm, wherein to search
For truest treasure won,
God's jewels—in His infant Church
Of newborn *Oregon*.

Thou shalt not fail, thou shalt not fall!
The gracious living Word
Hath said of every land, that all
Shall glorify the Lord:
He shall be served from East to West,
Yea,—to the setting sun—
And Jesu's name be loved and blest—
In desert *Oregon*.

Then, Brothers! help in this good deed,
And side with God to-day!
Stand by His servant, now to speed
His Apostolic way;
Bethlehem's everleading star
In mercy guides him on
To light with holy fire from far
The Star of *Oregon*.

Foreign Missions. China.—"Four from among the candidates who have been receiving regular instruction have been baptized. I administered the rite, and the Bishop (though feeling very sick) preached; not however venturing to ascend the pulpit, but speaking from the reading-desk. A solemn day to me, for it brought back strongly the memory of our dear brother Spalding: three of those baptized had received instruction from him."

The Bishop writes, "I think I may say, every member of the Mission is happy, contented, and diligently engaged in the per-

formance of duty. For myself, my constant song is, 'The lines have fallen unto me in pleasant places.' ".... "The Bishop, notwithstanding a return for several weeks of some of his most distressing symptoms, has nevertheless been carried through the labor of preparing for the press a pretty long "Defence" of his "Essay," written about four years ago, and which had been, in the mean time, assailed by Dr. Medhurst, Sir George Staunton, Dr. Legge, and others. Of its character, and the necessity for its publication, you will be able to form a better judgment on perusing it than I could well give in this letter. The boys (or youths rather, for they are all about 17 or 18 years old) will now enjoy great advantages from the hours they spend in the Bishop's study, where they go over every morning to be taught by him. Mr. Summers is in charge of what was Miss Jones' school-room, and Miss Tenney is exhibiting great efficiency in the instruction of the younger classes. A little company of six or eight, just entered, will enjoy great advantages over any of their predecessors; some of the older scholars are showing a good deal of tact in helping on these newly-admitted ones."

Africa.—"Attended the examination of the High School, and Female Primary School at Mount Vaughan. The examinations were creditable to both scholars and teachers. Some of the pupils of the High School seem to be very promising. Five of the six boarders are professors of religion. These, with several colonists who study privately with us, will, we hope, soon render (as indeed some do now,) most efficient service as teachers in the Mission. Attended the Quarterly Examination of the Cavalla Schools. It passed very well, especially that of the Female School. There had evidently been great improvement under its new directress. It had formerly been under the superintendence of a male (native) teacher."

The amount reported for Domestic Missions is \$3,153 86; from So. Carolina, \$334 88; for Foreign, \$2,505 30; from South-Carolina, \$450 59.

Letter from the Archbishop of Canterbury.—The Bishop of the Diocese of South-Carolina has received and invites the attention of the Clergy and Laity to the following:

"LAMBETH, March 28, 1851.

"*Right Rev. and Dear Brother:* I think it right to apprise you that the Society for the Propagation of the Gospel in Foreign Parts, having, through the goodness and favor of Almighty God, been permitted to complete a century and a half of Missionary labors, has resolved to commemorate with thanksgiving and prayer, the close of its third Jubilee. The commemoration will commence on Monday, June 16th, being the Anniversary of the signing of our Charter, with full Church Service in Westminster Abbey, and on the following Sunday, June 22d, Sermons, appropriate to the occasion, will be preached in the principal London Churches. It is unnecessary for me to enter into further particulars, as they will be found in the accompanying printed circular. The Society has good reason to expect that what may be called its solemn Jubilee, will be observed in all the Colonial Churches, but the occasion seems to justify the hope of a still more comprehensive union of prayer and praise.

"Bearing in mind the relation of our two countries, and the intimate connection which subsisted between the Society and many of the States during the greater part of the last century, I feel some confidence in proposing to you the joint celebration of a Jubilee, in which all the members of our Church must feel a common interest. I venture also, respectfully to submit, whether, in a time of controversy and division, the close communion which binds the Churches of America and England in one, would not be strikingly manifested to the world, if every one of their Dioceses were to take part in commemorating the foundation of the oldest Missionary Society of the Reformed Church—a Society, which from its first small beginnings in New England, has extended its operations into all parts of the world, from the Ganges to Lake Huron, and from New Zealand to Labrador. Such a joint commemoration, besides manifesting the rapid growth and wide extension of our Church, would serve to keep alive and diffuse a Missionary spirit, and so be the means, under the Divine blessing, of enlarging the borders of the Redeemer's kingdom. In submitting to you this proposal, it can hardly be necessary to add that we "desire no gift," but only your Christian sympathy, and the Communion of Prayer. If, however, the alms of your congregations be added to their prayers, we should rejoice to see them appropriated to the relief of the pressing needs of your own Church. It would be a great satisfaction to me to learn from you at any moment of leisure, whether you have thought it expedient to take any step in this matter; and now, commending the whole subject to your serious consideration, and yourself to God's care and protection,

"I am, Right Rev. and dear brother, your affectionate brother in the Lord.
J. B. CANTUAR."

Abstract of the "printed Circular."—"There will be Divine Service on that day, with the Holy Communion, in Westminster Abbey. On the next day, Tuesday, 17th, there will be a public meeting of the Society in London. On the following Sunday, 22d, Jubilee Sermons will be preached in various parts of the Metropolis. And, on the first Sunday in Advent, November 30, the Jubilee will be celebrated in every Parish Church throughout the kingdom, where the consent of the incumbent can be had. Special publications, adapted to the occasion, will be made under the direction of the Secretary—and a Special Jubilee Fund will be opened for the following purposes:—Extension of the Episcopate abroad; Education of Missionary candidates; Emigrants' Spiritual Aid Fund; General Purposes of the Society."—*Burlington Missionary.*

Extracts from two "special publications" which accompanied the letter: "The Society has not only had regard to infidels but as becometh Christians, has taken care of its own countrymen, in sending Ministers where they were most wanted, who will oppose the progress of Atheism, Infidelity, Quakerism, Antinomianism, ignorance and immorality." It provides "Churches, Ministers, Catechists, Schoolmasters, Libraries for the improvement of the Clergy, and practical Treatises for the edification of the Society." It has appointed "Catechists for the slaves." A Missionary wrote: "He is instructing many souls,

as much neglected as the Yeomania Indians, viz: the negroes of Goose-creek."

"An unknown lady has cast in lately £1,000 into the Treasury of this Society, but he doth acceptably who gives according to his ability. All, without the formality of a brief, or general collection, will (it is hoped,) give their helping hand."

"Those American colonies which separated from England in 1783, and now form the United States, were the chief, though not the only scene of the Society's labors up to that period. The Society then ceased to contribute, save by its prayers and good wishes, towards the support of the Church in those parts. But the seed, which through eighty years it had been God's instrument for sowing, sprang up and bore fruit; and the Church in the U. States now numbers 2,000,000 of souls under the pastoral care of 32 Bishops, and 1,557 other Clergy.

In 1710 the Society came into possession of an estate in the island of Barbadoes, bequeathed by General Codrington. On this estate a College was erected, which has been of essential service in the advancement of the Christian faith in the West Indies.

In 1729 the Society sent its first Missionary to Newfoundland.

From 1732 the Society has continued to send Missionaries to the West Indies.

In 1749 it commenced its labors in Nova Scotia.

In 1752 an itinerant Missionary was sent to the negroes in Guinea. A native African (after being educated and ordained in England) was stationed on the Gold Coast in 1765; and a Catechist at Sierra Leone in 1787.

Shortly after the American Declaration of Independence, in 1783, the Society began to send Missionaries to the Canadas, New Brunswick, and Cape Breton.

In 1795 the Society's operations were extended to New South Wales, and two years afterwards to Norfolk Island.

The Society's connexion with India first began in 1818, immediately after the appointment of a Bishop of Calcutta.

In 1820 the Society sent a Clergyman to the Cape of Good Hope.

In 1839 the Society sent its first Missionary to New Zealand.

In all these extensive colonies and dependencies, except the west coast of Africa, the Society has continued to the present time to build up the Church, and to evangelize the Heathen, according to the ability given to it."

The Society expended in 1850, about \$350,000, and has 452 Missionaries in the dependences of Great Britain, and 20 at Madras, among the *Heathen*, and in the school, about 1,600 Heathen and Mahomedan children.

The Rev. S. F. Jarvis, D. D. L. L. D.—This justly eminent divine, departed this life on the 26th March 1851. He has "rested from his labors, and his works do follow him." His memory will be honored more and more; and neither the Church or the country are yet fully awake to the sense of his loss. 'The Calendar' makes this record: "This melancholy event, which deprives our Church of one of her brightest ornaments, has been expected, almost hourly, for several days. Dr. Jarvis bore his illness, which has been of about six weeks'

duration, with the most exemplary patience, and, calmly and at last, peacefully fell asleep in Jesus—a death worthy of his devout and holy life.” ‘The Banner of the Cross’ remarks: “Even the rare faculties of mind, whose natural power had been strengthened by attainments which placed him among the first scholars of his day, were not superior to the qualities of heart which made him beloved and honored by all who could appreciate his truly noble character. He has passed from a life, wherein he fully realized the lot to which man is born, calmly and peacefully to his eternal rest. His labor and his sorrow have forever ceased. All the work which God required of him, and it was not little, has been done, and well done: few men have done it better.” A correspondent writes: “It was his privilege to be his pupil; and the debt of love, contracted then, could never be repaid. Dr. Jarvis was then the Rector of St. Michael’s Church, Bloomington; and the very model of a country Parson. He became one of the four Professors in the General Theological Seminary; and none who sat at his feet, as pupils, will ever cease to remember, with grateful pleasure, the fulness and accuracy of the scholar, the assiduity and suggestiveness of the teacher, the blandness and dignity of the gentleman. Brought up among books, and living in the atmosphere of his large and well selected library, it was his delight to pour, from his own fulness, into the minds of the young. And, those whom he taught, as pupils, he conciliated and secured as friends. Dr. Jarvis has held some of the highest places in the Church. In the General Convention, he always exercised a wide and wholesome influence. At the instance of that body, he undertook to prepare a History of the Church; and had published two volumes, and made extensive preparations for the remainder of the work, when he was called to his rest. To the whole Church, it is an irretrievable disappointment. It may be doubted, if he has left one, so well qualified for that high and responsible enterprise.”*

The “New-York Churchman” states: “The immense erudition of the “Chronological Introduction,” and the masterly delineation of the History of the Church of God, in the four periods antecedent to the Christian dispensation, contained in the lately published volume, are proofs that the trust was reposed in abundantly competent hands. It was the earnest prayer of many faithful Churchmen that the erudite writer might be spared in the good Providence of God to complete this great work, and supply the much needed *desideratum* of a faithful, thorough, and learned Church History. But it was not so to be. The labors of authorship, and the cares and anxieties connected with the publication—enhanced by the apathy and indifference of those at whose request, and for whose benefit the work was undertaken—proved too much for his advanced years and declining strength. He has entered into his rest, when at the threshold of his great undertaking, and it must be reserved for other hands, if such may be found, to complete the work. The plan, as it appeared in our columns some months since, had been fully sketched in the Doctor’s mind; and we have been informed that the materials and authorities have been so fully collected and arranged, that the task of completion is rendered less difficult than might be anticipated.....But even a passing acquaint-

* It was undertaken, at the suggestion of our late venerated Bishop Bowen, who recognized in the deceased rare qualifications, natural and acquired, for this great work.

ance sufficed to demonstrate the depth of learning, the extensive reading, the scholar-like tone of thought, the unimpeachable orthodoxy, the profound piety and true spirituality of his religious character. His was the school of Hammond and Ken and Wilson, of the English divines, of Gadderar and Rattray, of Skinner and Jolly, of the Scotch Church, and of the sainted Seabury of our own. There was in him no ostentatious parade of knowledge; no contemptuous scorn nor merciless sarcasm; no withering exposure of the deficient knowledge or mental weakness of others, whether in writing or in conversation. While as occasion needed, he poured forth the treasures of an overflowing intellect and memory, and corrected errors and instructed ignorance, it was done with such kindness of manner, such suavity of tone, such graceful polish and winning candor, that while the really learned were both instructed and delighted, the vainglorious and presumptuous were abashed at their own conceit and folly, and attentively listened, with admiration and reverence, to his lessons of wisdom and erudition, and strove to inscribe them on the most precious of memory's pages. A Trustee of the General Theological Seminary from the beginning of the present organization, he was ever forward in promoting its best interests, enlarging its efficiency, and advancing wise suggestions for the improvement and benefit of its students. In the General Convention also he had repeatedly occupied a seat as a member for some thirty years in all, and his influence was widely and beneficially felt, especially in relation to the Canons, the Liturgy, and the discipline of the Church."

A young friend writes: "A great man is fallen in the Israel" of our Church. He leaves no one his equal behind. Generations, perhaps centuries, must elapse before another such a person shall appear in our midst. Acquirements, the most varied and vast, yet always ready for use; a judgment most sound; a guilelessness that no experience of the baseness of others could ever turn to suspicion; a steady regard to what was right, and disregard of *expediency*; a piety unobtrusive, yet showing itself in every act of his life; and a humility that in one so great is most rare, characterized our dear friend. Most truly, as one of his servants said, "he has left no better one behind."

"While his physical powers are completely prostrated," writes another, two days before his death, "his mind was never more active and vigorous. He thinks of every thing, and appears to be wholly indifferent to the sufferings which he evidently endures. In every pain that afflicts him, he has a consolatory text of Scripture to sustain him, and as he remarked to me, *his familiarity with the Word of God was now an unspeakable blessing to him*. We are informed that at almost the last moment, and when he had lost the power of speech, he signified by gestures his desire to be robed in the surplice, and thus attired as became a Minister of God, with hands folded cross-wise on his breast, he fell asleep in Jesus."

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Journal of the Bishop.—Extracts from the same.—December 28—Administered confirmation to a sick member of St. John's, Hampstead, at his dwelling.

1851. January 4. At the city of Key West, the Church, St. Paul's, was consecrated, the "Morning Prayer" being said by the Rev. Mr.

Young, who also read the "Sentence of Consecration,"—the Sermon was by the Bishop—the Rector, Rev. C. C. Adams, read the exhortation for the Holy Communion, to be administered to-morrow.

5. At same Church, after "Morning Prayer," and a Sermon by Rev. Mr. Young, (the Ante-Communion being read by the Rector,) I administered the holy rite of Confirmation to 16 persons, 14 white, 2 colored; and the Holy Communion to 37. After "Evening Prayer," by the Rev. Mr. Young, the lessons and the baptism of a male adult, by the Rector, I addressed the confirmed and the candidates for Confirmation, and administered the holy rite to 18 persons, 13 white, 5 colored.

6. *Feast of the Epiphany.*—At the same Church, I said "Morning Prayer and the Anti-Communion," the Sermon by the Rev. Mr. Young.

7. At the same Church, after "Morning Prayer," by the Rev. Mr. Young, and the baptism of a male adult, I preached and administered Confirmation to four persons.

8. At the same Church, "Morning Prayer" was said by me, the lessons by the Rector, and a very appropriate farewell discourse preached by the Rev. Mr. Young.

22. At Summerville, in St. Paul's Church, I said "Evening Prayer," (the lessons were read by the Rector,) and delivered a lecture on the Catechism—the first part, the Christian Covenant.

26. (Sunday.) At Orangeburgh, in the Court House, I officiated in all the usual services for the "morning." The congregation was large, there being no other place of worship open in this village. After "Evening Prayer," I preached on the holy rite of Confirmation, and passed the night at the residence of the Hon. J. M. Felder, by invitation, and was very kindly entertained. A subscription for erecting a Church has been opened, and it is hoped, with some assistance from friends in other places, this interesting village will soon be provided with that divinely sanctioned means of moral and religious advancement, according to the principles of our branch of the Church. Notice was given that a monthly service, by a Missionary, might be expected at Orangeburgh on the first Friday in each month.

27. At Branchville, in the parlor of Mr. Chartrand, kindly loaned for the purpose, a congregation of about twenty persons assembled, consisting of his family and several travellers, who were here waiting the arrival of the cars. I said "Morning Prayer" and preached. The information was welcomed, that on the first Saturday in each month, the same religious service might be expected in a more convenient room, and it is hoped travellers in general, and the residents in Branchville, as well as the neighbors, will avail themselves of this opportunity for public worship, and hearing the Word of God, and partaking of His Holy Sacraments.

28. At Aiken, after "Morning Prayer," said by the Rector, and the Rev. T. C. Bland, I preached. The congregation was much larger than usual—several strangers, whom ill health or that of their friends has brought to this salubrious region, being present. All the members of the Parish school were in attendance. To the school I made a visit, and engaged partially in the instruction. All I witnessed and heard of this school, conducted by the Rector and the Missionary for the neighborhood, was gratifying in a high degree. The Missionary

teacher assists on five days, and on Saturday and Sunday officiates at five Missionary stations, within ten or more miles distant.

29. At Summerville, at the house of the Rector, at night, I said "Evening Prayer."

February 9. At St. Michael's Church, the Rev. J. B. Seabrook was admitted to the holy order of Priests, presented by Rev. Mr. Young, who preached the Sermon, and with the Rev. P. T. Keith, concurred in the "laying on of hands."

12 and 13. The Convention of the Diocese had its stated annual session, at which I presided.

18. A candidate had his second examination, two Presbyters assisting.

23. Sunday. At St. Paul's Church, Stono, I officiated in the desk, chancel, and pulpit, the Rector being absent. At the plantation of James Perry, Esq., I said "Evening Prayer," and preached to and catechised his black people.

24. *Festival of St. Matthias.*—At St. Paul's Church, Summerville, after "Evening Prayer," I read from "Hobart's Fasts and Festivals," a lecture on the life and character of the Apostle Matthias—and (the child not having arrived at the proper time,) after Sermon, baptized the infant daughter of members of the congregation—the Pastor being absent.

25. At Summerville, at the house of the Rector, I said "Evening Prayer."

March 7. From the Bishop of Oxford, a letter was received, enclosing a Protest by himself and 632 of the Clergy of that Diocese, against some late proceedings of the Bishop of Rome, within the territory of England.

12. At Summerville, after "Evening Prayer," by the Rector, (Rev. P. Gadsden,) I read a lecture on "the pursuit of wealth," from a recent publication.

16. In St. Andrew's Parish, in the Church, I admitted to the holy order of Deacons, J. Grimke Drayton, and at the plantation of Mr. N. R. Middleton, I said "Evening Prayer," and preached to, and catechized the colored people. For this class, *three* chapels have been erected, and a fourth is nearly completed within the bounds of this Parish.

19. At "All Saints," Waccamaw, I administered Confirmation to 8 persons, and made an address. The "Morning Prayer" was read by the Rector, (Rev. A. Glennie.) At the plantation of P. Weston, Esq., 27 children were catechised on various parts of the Book of Common Prayer, by the Rector, in my presence for about one hour in the afternoon. At night, after "Evening Prayer," by the Rector, and the lessons read by Rev. J. Hunter, in a neat chapel, which was filled by the laborers of his plantation—the white family being present, I preached.

20. At the plantation of P. Alston, Esq., I read "Evening Prayer," the lessons and sermon by the Rector; I administered Confirmation to one person. In the afternoon, I was present at the catechising of 17 children, and the grown persons were catechised at night, by questions founded on the sermon, by the Rector.

21. In Prince Frederick's Parish, at the Chapel, after "Morning Prayer by the Rector, I preached, and confirmed one person.

23. At Prince George's, Winyaw, after "Morning Prayer," and the Ante-Communion by the Rector, (Rev. R. T. Howard,) I preached and confirmed 8 persons. After "Evening Prayer," by the Rector, I made an address to the confirmed. It was gratifying to notice in the morning, a large congregation in this noble and venerable building, which is in the best repair, and provided, since my last visit, with a large sweet toned organ, at the cost of \$1,800. Another still more important improvement is the erection, (soon to be completed,) of a rectory, in a healthy location, two miles from the city, which will accommodate the Rector and family during the summer, and secure services in the Church; whereas, formerly, the distance of the summer residence unavoidably prevented services statedly on every Lord's day. It is understood that means for always keeping this Church in good repair, and for meeting the salary of the organist, have been provided by two legacies, which form a permanent fund.

24. Near North Santee, at the plantation of Simons Lucas, Esq., after "Evening Prayer," by the Rector, (Rev. E. C. Logan,) I preached to the blacks, confirmed 44 of them, made an address, and catechised briefly. There are in this neighborhood eight localities, at which the Rector holds services, and the people of ten plantations have the benefit of his ministrations. The congregation this night was large, above 100, being the laborers of four plantations.

25.—*Feast of the Annunciation.*—In the same Parish, at the "Church of the Messiah," after "Morning Prayer," by the Rector, I read the Ante-Communion," and preached. At the plantation of Mr. S. Deas, I confirmed a sick man. At the plantation of Mrs. E. Horry, after "Evening Prayer," by the Rector, I preached, and confirmed 54 persons. The apartment in which the congregation of "the Church of the Messiah" meet for public worship, has been enlarged so as to be twice the size it had been, when I was last here. Total confirmed, (in public 98: in private 1)—99: servants of eight masters.

26. In St. James' Parish, Santee, at the Church, after "Morning Prayer," by the Rector, (Rev. Mr. Hyatt,) I preached. A convenient vestry room has been provided since I last visited this Church.

30. In Prince Williams' Parish, at the Church (Sheldon,) after "Morning Prayer" and the "Ante-Communion, by the Rector, (Rev. E. Leverett,) I preached, and confirmed 5 persons. A sweet toned organ has been provided since I was last here, and a large subscription has been obtained for the erection of a Church, expected to cost about \$10,000. The school, instituted by an individual, is in successful progress, with the assistance of several of his friends, having more than twenty boys who are gratuitously boarded and clothed. They are taught to labor daily on the farm, and on the Lord's day participate in the devotions and teachings of the Church. At the *Chapel*, after "Evening Prayer," by the Assistant Minister of this parish, (Rev. S. Elliott,) I preached, and confirmed 50 blacks from four of the neighboring plantations. The weather was very inclement, but in the congregation were more than 200 of the servile class. The family of the Pastor, and a few other whites were present. The Church provided, at the cost of the Minister, is a substantial neat building, which could accommodate about 600 persons.

MARRIED.

On Easter Tuesday, 1851, in St. Paul's Church, Summerville, by the Bishop, W. B. R. MITCHELL, Esq., to Miss M. H. GADSDEN, eldest daughter of the Rev. P. Gadsden, Rector of St. Paul's, Stono. and St. Paul's, Summerville.

OBITUARY NOTICE.

Departed this life, on the 16th April, at Pinckney Island, Mrs. ELIZA L. IZARD, relict of the late Ralph Izard, Esq., of the U. S. Navy, and the youngest daughter of the late General C. C. Pinckney. In adverting to this loss to the Church and society, it was remarked at the close of a sermon: "My brethren, on the day when we had come to this 'holy house' to meditate on the death of our Divine Master, our best friend and benefactor; the melancholy tidings reached us of the departure of one of His disciples, a member of this congregation, a justly highly respected and worthily beloved sister in the faith—who never met any one of us, high or low, without the look, or the tone, or the word, or the deed of kindness: *all* that she did of good 'for the house of God, and for the offices thereof,' and for the poor, in and out of the Church, is known to Him *only*, who knoweth all things. But though the rule was strictly observed of not letting 'the left hand know what the right doeth,' although the receiver, or the indispensable agent alone knew of the gift, there were so many receivers, and the agency of the Pastor was so often employed, that I may well ask, who of us is ignorant of the unsolicited, the prompt, the large, the repeated acts of bountifulness suggested by that warm heart, coming from that open hand. Emphatically was this lady a chief benefactress. 'Blessed are the dead who die in the Lord—for their works do follow them' to His throne, as the evidences of a genuine faith, and do long outlive them, to sustain and advance the Church on earth, and to benefit many generations. The advantages of birth and alliance, and fortune, were the mere appendages of Christian excellence. They added nothing to it. They had nothing to do with the veneration, and the affection which were cherished in this instance, by a large circle, I may say the whole community. Elevated was the position in society, but there was no want of humility. The responsibilities of very peculiar circumstances were recognized, and answered in no common degree, as would gratefully attest, not this congregation, not this community only, but the poor emigrant and the refined traveller. But I must no longer indulge your feelings and my own. We are about to enter into close communion with *matchless* goodness and greatness, with the Son of righteousness, in whose presence the little stars of mortality, or rather planets, reflecting His light, twinkle for a moment, and are invisible, lost in the light of Him who is 'the brightness of His ('Father's') glory, and the express image of His person.'

ACKNOWLEDGMENTS.

The undersigned in behalf of Nashotah Mission, gratefully acknowledges the receipt through J. K. Sass, Esq. of \$14 59 from St. Michael's Church, \$2 50 from St. Philip's Church, Charleston, S. C.

AZEL D. COLE, *President of Nashotah Home.*

NASHOTAH LAKES, Delafield, (Wis.) April 15th, 1851.

The undersigned gratefully acknowledges the receipt of the following ALMS for the Mission, through the hands of J. K. Sass, Esq., viz: \$20 from Trinity Church, Columbia, S. C., Rev. P. J. Shand, Rector; and \$10 from a Lady of St. Michael's Church, Charleston.

JAMES LLOYD BRECK,
Agent for the Minnesota Mission.

MISSION HOUSE, St. Paul, Minn., March 19, 1851.

The Bishop reports for Missions in South-Carolina. From St. Helena Island, \$22 Pineville and St. John's, (Upper,) \$100.

CALENDAR FOR MAY—1851.

- | | |
|--|------------------------------|
| 1. St. Philip & St. James, the Apostles. | 18. 4th Sunday after Easter. |
| 4. 2d Sunday after Easter. | 25. 5th Sunday after Easter. |
| 11. 3d Sunday after Easter. | 29. Ascension Day. |

BURLINGTON COLLEGE.

The ninth Term of this Institution will open on the 1st day of May next. Early application is requested. Address the Rt. Rev. Geo. W. Doane, D. D., President, Burlington, New Jersey. March 29, 1851.

ST. MARY'S HALL, BURLINGTON, N. J.

The twenty-ninth Term of this Institution will open on the 1st day of May next. Early application is requested. Address the Rt. Rev. Geo. W. Doane, D. D., Rector. May 29, 1851.

THE SPIRIT OF MISSIONS FOR 1851.

This Work contains an Accurate View of all the Missions of the P. E. Church, both Foreign and Domestic—and is recommended to the patronage of those disposed to aid in those laudable services of the Church.

ALSO,

THE CHILDREN'S MAGAZINE.

This is the Church's Publication for her children, and contains Moral and Religious instruction—fitting for the nurture and admonition of those she wishes to train up in the Old Paths: and is much in repute in her Sunday Schools, and among the young. Published monthly. Price 25 cents per annum single, or where any number are taken, a reduction will be made. A. E. MILLER, Agent.

NEW LIBRARY BOOKS,

From the General P. E. Sunday School Union.

Thomas & Ann Thompson; The Christmas Secret; Marion Martin; The Lark; The Noble Army of Martyrs, by the Rev. Samuel Fox; The Two Mechanics, a narrative, with Engravings, by the Rev. Richard Cox.

My Mother's Jewel; Agnes & Eliza; Sequel to Harry & Archie; William Morton; Little Annie and her Nurse; the Church Catechism, and the Order of Confirmation, Illustrated. These are in various bindings, suitable for Christmas Presents, for children. For sale by A. E. MILLER.

Church Societies in South-Carolina.

1. Protestant Episcopal Society for the Advancement of Christianity in S. Carolina, John Hanckel, Treasurer, at the Bank of the State of South-Carolina. The Library is open every Monday, Wednesday and Friday, from 12 to 2 o'clock. Annual subscription \$5; Life subscription 50.

2. Society for the Relief of the Widows and Orphans of the Clergy—Treasurer, Jas. R. Pringle, Esq. office at J. Adger's, Hamilton's wharf. Annual subscription \$10; subscription to the fund for the support of decayed Clergymen \$5.

3. Female Episcopal Bible, Prayer Book, and Tract Society—Treasurer, Mrs. Jane M. Thomas, Boundary street, north side; Librarian, Miss Jane M. Pinckney, 28 King-street, near Whim's Court, by whom Bibles, Prayer Books, and Tracts, are delivered every Monday morning. Annual subscription \$1; Life do. \$10. Members entitled to one Bible or Prayer Book, or 500 pages of Tracts annually.

4. Charleston Protestant Episcopal Domestic Female Missionary Society—Treasurer, Mrs. Dehon. Annual contribution \$5; Life subscription \$20.

Receiving Agents for this Diocese.


THE BISHOP OF THE DIOCESE for Missions, within the State, commonly called *Diocesan Missions*.

JACOB K. SASS, Teller of the Bank of Charleston for Missions within the United States, under the direction of the "Domestic and Foreign Missionary Society of the Pro. Episcopal Church," commonly called Domestic Missions. Also for the Nashotah Mission House, and Rev. J. L. Breck's Mission, Minnesota Ter. Also, for the Dehon School, connected with Christ Church, Greenville, S. C., and the Missionary at Barnwell C. H.

HENRY TRECOT, Esq., Cashier of the State Bank, for Missions without the United States, under the direction of the Society above named, commonly called *Foreign Missions*.

Receipts for the Gospel Messenger for the following years:

1850.	1851.
Amount brought forward for Vol. XXVII. \$468 75	Amount brought forward for Vol. XXVIII. \$118
Mrs. Jane M. Thomas, - - 3	Mr. S. Magwood, - - - 3
Mr. F. Rutledge. Flat Rock, - 3	Mr. T. W. Thomas, Abbeville, - 3
Mrs. Elizabeth Patton, - - 3	Rev. P. T. Keith, - - - 3
\$477 75	Rev. A. H. Cornish, - - - 3
	Miss Mary Blake, - - - 3
	Mrs. James Gaillard, - - - 3
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The Dehon Parish School,

CONNECTED WITH CHRIST CHURCH, GREENVILLE, S. C.

Visitors and Board of Directors—The RECTOR and VESTRY.

The School which has been commenced, with much anxiety and prayer, bearing the name of a venerable Bishop, to whom the subject of Christian Education was above all things dear, is intended in its present stage, for boys and girls of the poor, under twelve years of age. As soon as practicable, the boys and girls will be separated, and instructed by teachers of their own sex. Any member of the Protestant Episcopal Church contributing Ten Dollars annually, shall designate a boy or girl to the Day Schools—and any such one giving Seventy Dollars annually, shall have a boy boarded, clothed and schooled. The great matter of instruction in this School, shall be the principles of Revealed Religion, as understood by the Protestant Episcopal Church.

Thus it will be seen by the Church at large, that though our commencement is small, our plan is comprehensive. As our means are increased by the donations, bequests,* and annual subscriptions of the pious, we will materially enlarge our operations. Those boys will be selected from this primary department, who may be moved by the Holy Ghost to preach the Gospel, and trained in the Classical Department for that sacred office. It is thus fondly hoped that we are establishing a School at home, which may prove a nursery for the Church, and through which the Lord will send many laborers into His vineyard. The earnest attention of the Church, every where, is invited to this Institution, and their prayers for its success desired.

A suitable House and Lot can now be purchased on reasonable terms, and contributions are solicited for this purpose.

J. K. SASS, Esq. is the receiving agent in Charleston.

THOS. S. ARTHUR,
Rector of Christ Church, Greenville.

* These may be given, or left in trust to the Vestry of Christ Church, Greenville, for this School.

Easter Monday.

May 1.

ST. PHILIP'S PARISH SCHOOL.

After the Easter vacation, will be opened on Monday the 28th of April. Boys are prepared in it for entering any College, or for business, and also instructed in the doctrines and discipline of the Christian religion.


Terms.—For full Course, - - - \$20 | Plain English, - - - \$15.

Apply to the Principal (Mr. R. H. Mason,) or to either of the Visitors, Rt. Rev. C. E. Gadsden, Rev. C. Wallace, or Rev. J. B. Campbell.

May 1.

Rev. Dr. Jarvis' History of the Church,

Prepared under the appointment of "the General Convention." The 2d vol. of his work—being the 1st of the History of the CHURCH OF THE REDEEMER,—containing the First Five Periods, from the Fall of Adam, in Paradise, to the Rejection of the Jews and the calling in of the Gentiles.

 Subscribers are requested to call or send for their copies. Price \$3 for each vol.
February 1, 1851.

A. E. MILLER, Agent.